AN

ADDRESS,

PRONOUNCED AT THE LAYING OF THE

Corner Stone

OF

ST. MATTHEW'S CHURCH,

NEW-YORK,

OCTOBER 22, 1821;

WITH THE

Ceremonial

ON THE OCCASION.

BY F. C. SCHAEFFER,

PASTOR OF CHRIST CHURCH, NEW-YORK.

PUBLISHED AT THE REQUEST OF THE EVANGELICAL LUTHERAN CHURCH COUNCIL AND CONGREGATION.

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TO THE

MEMBERS

OF THE

Evangelical Lutheran

CHURCH,

IN THE

UNITED STATES,

THESE PAGES

ARE

RESPECTFULLY INSCRIBED,

BY

THE AUTHOR.

ADDRESS, &c.

SALUTATION.

IN THE NAME OF JESUS CHRIST, I greet this assembly. May the God of Hope fill you with all joy and peace in faith, that you may abound in hope, through the power of the Holy Ghost. SO BE IT.

PRAYER.

THOU, O Lord, art our God and our Father, and the Rock of our Salvation. Thou art greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about thee. The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

God of mercy! we thine unworthy servants need thy grace.

Send us thy saving help from the sanctuary, strengthen us out of Zion, replenish us out of the fulness of thy house, and cause thy face to shine upon us.

Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands: yea, the work of our hands establish thou it.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And, forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

HYMN 6.

1. From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through ev'ry land, by ev'ry tongue.

2. Eternal are thy mercies, Lord,
Eternal truth attends thy word.
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

PSALM 121.

1. I WILL lift up mine eyes unto the hills, from whence cometh my help.

2. My help cometh from the LORD, who made heaven and earth.

3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4. Behold, he that keepeth Israel shall neither slumber nor sleep.

5. The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6. The sun shall not smite thee by day, nor the moon by night.

7. The LORD shall preserve thee from all evil: he shall preserve thy soul.

8. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Address.

Beloved Friends,

Words, as well as ceremonies, are signs by which ideas are to be conveyed to the understanding, and impressed on the heart.

When important truths and sacred obligations are emphatically expressed, by proper solemnities, on public occasions, such exercises are entitled to attention and reverence.

It has long been customary in our venerable church, on occasions like the one which has convened us, to set forth some of the most salutary doctrines, and to direct the attention of the beholder unto those spiritual subjects which belong to our peace. All our christian rights have substantial and momentous objects in view: and whatever is undertaken and applied, consistently with the gospel of Jesus Christ, and in the spirit of his holy and perfect religion, will be subservient to the best cause, and the highest purpose.

Influenced by such considerations, and prompted by the purest motives, some of your friends and fellow christians, have resolved to erect a house of worship on this spot—and have thus made a solemn ceremony requisite at this time.

This is a new era in the remarkable history of our church and congregation. It is a pledge, that the dark clouds which, for so long a season, have loured round the Lutheran community in this city, are dispelled. The prospect brightens. We indulge the fond hope of smiling days.

Many who now hear me are well acquainted with the great difficulties which have hitherto prevented the establishment of an English Evangelical Lutheran Church in New-York, in close connection with the Ancient Church, in which the

religious services have formerly been conducted in the German language exclusively, but of late years, alternately in that and in the English tongue. Many, who experienced the value of our privileges and advantages, and who were ready to acknowledge the responsibility of those who enjoy the administration of the word and ordinances as obtains in our church—many, who were convinced, that the better it is upheld and supported, and the farther it is extended, the more conducive will it be to the diffusion of correct religious principles and pure morality, were nevertheless alarmed at the peculiar obstacles which presented themselves. Some forsook, and endeavored to forget the sanctuary of their fathers. Others were inclined to hang their harps on the willows.—With weeping eyes they looked on the hill of their Zion, which had so signally proved that her walls are salvation, and her gates praise. Nay, they apprehended the destruction of the glorious edifice which their pious fathers had erected.

On the other hand, there were some, who could not be appalled by unavoidable trials; and while they acknowledged the existence of melancholy and even humiliating circumstances, felt their hearts beating for the cause of our small remnant in this most populous American city. Animated by affection and gratitude, they cherished the memory of their meritorious ancestors—the remembrance of those things which God had wrought for the salvation of the people, by means of the Evangelical Lutheran Church. Yes, they felt the blood of Protestants and Martyrs flowing in their veins; and while they deplored that many who were the descendants of Luther's countrymen, the offspring of German parents, by their conduct denied their noble origin, the worthy sons of the church obeyed the solemn call: *Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city.*

The conviction was strong in their minds, that many who are now *neither cold nor hot*, scarcely attached to any church, or perhaps entirely irreligious, and alas! candidates

for eternal misery, would in all probability have been useful citizens, and valuable members of this church; that many, who, with their growing families, hasten onward in sin's destructive way, would be in full communion with Christ and his believers, had there not been too much yielding to unfavorable circumstances, and had there been more christian zeal and unity, more prudence in all things, more concern for the prosperity of our Zion.

Indeed, it is one of the most serious calamities that can befal a land, a religious community or christian congregation, when the stay and support of the house of God is taken away, when the souls of men are in danger of famishing, and when the services in the church, and the discharge of ministerial duties, are hindered and prevented. And well may *the priests, the Lord's ministers, mourn*, to use the language of the prophet Joel's beautiful book, when *the meat-offering and the drink-offering is cut off from the house of the Lord;* when *the field is wasted*, when *the land mourneth* because *the corn is wasted*, when *the new wine is dried up*, and *the oil languisheth.*

God knows, that every worthy member of our church rejoices in the prosperity of all christian congregations, and delights in the evidences of their increasing numbers and piety. Christian love and tolerance are essential principles of our faith; and, though as natives or citizens of this happy country, we may fully claim our precious and protected right of using "liberty of conscience," in "the free exercise and enjoyment of religious profession and worship," and though in some points we may differ from our christian fellow-citizens, still, we love them, and extending the right hand of fraternal affection, we call them *brethren.*

The true members of our community are charitable toward all men, whether of their own household of faith, or the supporters of another denomination. They are obligated to give the most decisive proof of their devotion to Jesus Christ, and to bear the most unquestionable testi-

mony, that they are the followers of *him who loved us, and gave himself for us.*

If we prefer our own, we do not contemn any other religious society. Grateful for the abundant evidence of the excellency of our organization, we deem it justifiable to declare our conviction, that the advantages which are afforded in our church, are exceeded by none, however extensive or admired. And while we are far from un-churching any religious sect, we aver that no one has a right to say, that our church is not an evangelical and apostolical church.

Blessed be God! *he left not himself without witness* among us.—We know and feel that he is with us, *filling our hearts with food and gladness.* Glory be unto God! he has revealed himself to us, and sent us his *Son, Jesus Christ, in whom we have redemption through his blood, even the forgiveness of sins;* and by whom we, and every one that repents and believes, can come unto a reconciled *Father.* The *Spirit of truth,* even the Holy Ghost, whom the Father sends in the name of Jesus, has visited us, my brethren, and the divine promise is directed to us, and indeed it has been confirmed: *he shall teach you all things.* We thank God for all the means which we enjoy in our church, by which we may learn, understand, and practically declare his holy will. And we rejoice with thanksgiving before the Lord, because he has given us our great "symbolical" book—the Bible. This is preferable to all the "books" and "confessions" of men. According to a fundamental principle of Lutherans, we depend not merely on the irrigating streamlets that originate in the fountain to which we have access, but we rather drink from that fountain itself.* The study and proper interpretation of the sacred writings, accompanied by the use of all outward helps which God's Providence has furnished, and aided by fervent prayer in the acceptable

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* When speaking of Symbolical Books and Confessions, &c. the great LUTHER says: "Trinkt doch vielmehr aus dem Brunnen selbst, als aus den Flüsslein, die aus dem Brunnen geleitet sind."

name of Jesus Christ the Mediator, is mainly inculcated in the Evangelical Lutheran Church.

For all this we laud thy name, O Most High and Gracious God! And above all, we bring unto thee the incense of grateful and devout hearts, for thy condescension, thy love and thy mercy, that thou hast laid a *tried*, a *sure, and everlasting corner stone* in *Zion*, even Jesus Christ, *the Rock of Ages!*—Men and brethren, on *Him* we build our faith and our hope.

Nothing is more remote from my disposition or intention, than to draw invidious comparisons between our church, and any other christian association. Nor would I seek for defects among others, and point out, by way of contrast, the superiority of the Evangelical Lutheran administration. And I trust I shall not be accused of selfishness or overweening partiality, if I declare my firm conviction, that as real Evangelical Lutherans, we are by no means less liable than others to become good and happy.

As a single evidence of this, and as a proof that we *call no man master*, nor uphold the idea of instantaneous conversion and sudden piety, but endeavor to lay a *sure foundation*, we may mention the course of instruction and encouragement to religious investigation, which is a primary object in our church.

It can be fearlessly asserted, that to the early and judicious lessons, to the careful instruction in the fundamental principles of religion, and to the series of lectures which the youth of our church receive, previous to the ratification of their baptismal covenant, and their voluntary, public and solemn profession of Christ, and their approach to the sacred ordinance by which we commemorate the Redeemer's dying love, commune with him, strengthen our love to God and man, and refresh our souls with meat and drink from heaven—to the course preparatory to the apostolical and

impressive solemnity of laying on hands by the ordained pastor of his own congregation, and to the holy impulse which confirmation is calculated to produce, may be attributed some of the most eminent instances of piety, some of the most blessed effects that have been witnessed in the christian church of modern times.

Circumstances, it is true, have caused the estrangement of many who may now be exemplary members of other religious societies. But, though some may not have conscientiously endeavored to realize the proffered blessings previous to their separation, still, we are too sure to doubt, that many, here and elsewhere, cannot sever the tie that binds their feelings to their first good home, the first pure source of sacred knowledge, and the cause of their earliest religious impressions.

If any have been transplanted to another *husbandry*, and have there been *watered* by Apollos, receiving *the increase* from the same *God* and Saviour to whom they were directed *from the beginning*, they know *where Paul planted*, and *where the seed was sown*. O! they would not be so ungrateful to the affectionate care of their parents, and the memory of the pious, the indefatigable and departed KUNZE, as to deny through whom they obtained their earliest and most valuable treasures. Even now, the recollection of your early days is revived, your first germ of piety is presented to your mind's eye; and if you have a heart that feels, and that is devoted unto the great Head of the Christian Church, you cannot refrain from glorifying God, and remembering, with gratitude, his goodness and his grace.

And if we possess the evidences of his goodness and his grace, to our portion of his church, shall we be indifferent? Shall the means which, thanks be unto his Name! have been blessed to hundreds and thousands, nay millions, be discountenanced?

Granted, that there are churches and religious institutions which may be deemed equal to our own, in their spiritual advantages, yet, my brethren, our church and our inheritance must not be forsaken :—They must not be suffered to decay and to be forgotten ; no ! to cease our labor would be sinful—to faint would be disgrace. And *why should we forsake the first love*, and cut off the usefulness of our church, *and cause our candlestick to be removed out of his place ?—Long may this light be truly sweet, and may it ever be a pleasant thing for the eyes to behold this sun—may it continue to shine before multitudes of men, that they may see the abundance of good works, and glorify the Father who is in heaven !*

We make the concession, that in this country, too much importance has been attached to the difficulty concerning the original language of our church. But no man in his sober senses could ever have seriously argued that our doctrines are confined to the German tongue, any more than the pure gospel of Jesus is restricted to any language, nation or country. Every one who is acquainted with church history, and with the state of religion, knows, that there are worthy Lutherans among many nations, and that their religious performances are conducted in various tongues. Yet it ought not to be forgotten that *a German* raised the standard of the *blessed Reformation*. Had not the principles of sound religion and christian freedom been fostered by means of the German language ; had it not been used in the temples and schools of our ancestors, and in the publications which the spirit of Protestantism produced, what would have been the religious and political state of Europe and the world ?

It is just and proper, therefore, that in this country and city, where Germans and their descendants have cause to prefer its use in their devotional acts, they should enjoy it ;

and no reflecting man will harbor a desire to expel or prevent the necessary use of a language to which, under God, the world is so greatly indebted. But things are certainly in an extreme condition, where it is suffered to encroach on the vernacular tongue. Where circumstances are well considered and rightly understood, and this should be the case among conscientious Lutherans, an arrangement is always practicable by which *the word of the Lord may have free course, and be glorified.*

It is true, in the only Evangelical Lutheran Church in this city, the gospel is statedly administered in the German and English languages. Such, however, is the present state of affairs, that the families and numerous promising youth of our connection should have more frequent opportunities to attend the public administration of the Word, in the language they understand. It is highly probable, that without the arrangement of which the solemnities of this day give an earnest, our congregation would be subjected to serious injury, and the Evangelical Lutheran Church in the city of New-York, notwithstanding our excellent privileges and constitutions, would become extinct. It is therefore desireable, that its interests should be secured, by the erection of another edifice, for the benefit of the rising generation, and for all those who would become members, on condition that divine service be exclusively performed therein in the English tongue, the language of our country. While the funds for the contemplated church are to be raised by subscription, the ancient house of worship, namely "Christ Church," is set apart, and properly endowed, for the accommodation of the brethren who prefer the use of the German language. An equal number of Elders, Trustees and Deacons from both congregations will constitute a Church Council, whose duty it will be to superintend the concerns of both churches; and thus, the two branches of the Lutheran Society in this city, will still remain in close connection as one family.

This work is undertaken and commenced, not from opposition to any other church, but from the conviction that it may become eminently instrumental in promoting the honor of God, and the highest interests of those who are, and who may be connected with us.

Beloved people of my charge! Our object is noble, and our cause is good. We have in view the preservation and firm establishment, of a pure and fair portion of Zion, in this great and flourishing metropolis. We desire to entail on our children and our latest posterity, the glorious privileges confirmed to us by our persevering ancestors; in the enjoyment of which, they lived happy, and died blessed.—Surely, if we are united, sincere and upright in our prayers and efforts, the blessing of the Lord will be upon us; the Mighty God and Saviour of our fathers, will be with us; the sons of Luther's countrymen will prove that they are not degenerate, and the Evangelical Lutheran Church, in New-York, hitherto oppressed, and, as it were, held in bondage, by peculiar circumstances, will *put on her strength*, will dare to be *free indeed*, and will shed blessing and happiness around!

But let it be remembered by all who now listen to the undisguised declaration of our sentiments, that the Lutheran Church is not confined to Germans or their descendants. I repeat, it is not limited to nation or country. It is established in every quarter of the globe. Among its most exemplary members, are enrolled the natives of the North, the South, the East and the West, and different languages and dialects are employed in the solemn services of Lutheran temples. It has no tenets or regulations other than those which are derived from the pure Gospel of Jesus Christ, for which Luther contended, and for the triumph of which, he was assuredly a memorable instrument in the hands of the Almighty.

We disclaim the very idea of being the partisans of a man, or that we are associated merely for the perpetuation of Luther's name. While his memory is dear to us, and while we profess our veneration for his character, our gratitude for his services, and our adherence to the grand Evangelical Principles, which he, by the help of the Mighty God, dared to urge upon the attention of the world, at a time when *all flesh seemed to have corrupted its way, and the earth was filled with violence*;—while we glory in the *good way* to which he directed erring nations, we do not acknowledge his opinions as our only authority, but we are influenced by that inspired volume, and guided by that pure word, which was *a lamp unto his feet, and a light unto his path.*

The appellation of "Lutherans" was against his will, and inconsistent with his most positive declarations; and it was only by reason of a peculiar concatenation of events, that the name has been retained.

Our Church is Evangelical—it is a remnant of the first fruits of the Blessed Reformation—it is a branch of the revived Christian Church—it is *built* upon no other *foundation* and *corner stone* than JESUS CHRIST.

Luther labored not merely for his own kindred and country, but for successive ages and generations. Of all men whom the last series of centuries produced, Luther rendered greater services to mankind, and *laboured more abundantly than they all; yet not he, but the grace of God which was with him.*

At present it is more extensively admitted than formerly, that no religious or political institution can be salutary and prosperous, unless it is established on the principles for which he became the successful champion.

The time will come, when the merit of his work shall be amply and universally appreciated.

When the walls of the beauteous temple which is to be erected on this spot, shall have been dilapidated by the hand of time; and when the countless generations by whom God shall have been worshipped here, *in spirit and in truth*, are translated from this sanctuary to *a house not made with hands*, Luther will not be regarded as a polemic or sectarian, but as a benefactor of the human family; and the world, freed from films and fetters, will acknowledge the large debt of gratitude it owes to the illustrious Reformer. Yea, the way is even now preparing for the advent of a glorious era. Ignorance, superstition and bigotry shall be chased from the abodes of men.—The tottering throne of tyranny shall be cast down.—How goodly will be the tabernacles of human tribes!—*Truth shall spring out of the earth; and righteousness shall look down from heaven.*—Expectant nations shall receive religion's best boon.—Surely *there is no enchantment* against the Gospel of Jesus, *neither is there any divination* against the triumphant *church of the living God, the pillar and ground of the truth.—O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth!*

Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory! Hallelujah! Amen!

Response of the Choir and Congregation—Chaunting:

Holy, Holy, Holy Lord God of Hosts;
Heaven and Earth are full of thy Glory;
Hallelujah—Hallelujah—Hallelujah—Hallelujah!
Amen—Amen!

DEAR BRETHREN,

EXCEPT we build in the name of the Lord, we labor in vain. If our religion, our faith and our works, do not exhibit the truth as it is in Jesus, our hope shall be cut off, and our souls cannot come unto that security, that city of refuge, that *eternal rest* which remains *unto the people of God.*

Jesus Christ is therefore to be considered as the corner stone and foundation, on which believers are to build "all their hopes of present and eternal salvation."

Wo unto the builders that reject this spiritual corner stone! Wo unto all to whom it is a stone of stumbling and for a rock of offence!—*Whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.* O beloved brethren, it is truly *a tried stone, a precious corner stone, and a sure foundation in Zion; he that believeth shall not make haste*—shall not be disappointed, perplexed nor confounded, nor make haste in the apprehension of danger—he shall not fear nor flee. The Apostle therefore declares: *other foundation can no man lay than that which is laid, which is Jesus Christ.* The safety of every part of the edifice must depend on that foundation. And, brethren, by our solemn act on this day, we also show the symbol of the spiritual union of all who love the Lord Jesus Christ, whatever be their name or condition. It is emblematical of

"The tie that binds
"Our hearts in christian love."

How important, how comprehensive and encouraging are the words of Saint Paul: *For through him,* namely Jesus Christ, *we both have an access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.*

Such are the benevolent purposes of God—such the glorious privileges of believers, and such the obligations of christians. No pious man will consider his task performed, and his work completed, if he has set apart a portion of his earthly goods for the erection of a church, and the sup-

port of an evangelical ministry. But while he is conscientiously engaged in promoting the prosperity of the outward means of christianity, he endeavors to *grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.*

Brethren, you all are required to bring an offering unto the Most Holy God. Your hearts, your souls, your minds, yourselves, your bodies and spirits must be dedicated unto the Lord, that he may be thereby glorified.

And while you behold this corner stone on which an outward temple is to be erected, let the sincere, on this solemn occasion, confirm the pious resolution; yea, let all resolve to be *built*, not on the wisdom and strength of mortals, nor on the systems of fallible men, but *upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, that in him all the building fitly framed together, may grow unto an holy temple in the Lord.* Thus shall you individually, thus shall this congregation be *builded for an habitation of God through the Spirit.* In days of prosperity you shall be fortified in the *living stone*—in adversity you shall find that he is a *tried* and a *precious stone*—in the hour of death, in the day of judgment, and in a blessed eternity, you shall experience that he is the *sure foundation in Zion.*

Conscious of our subjection to Divine scrutiny, impressed with the solemn truth, that we are in the presence of the Adorable God, who commands us to do all things to his glory; and, sensible of our dependance on the grace and protection of Him to whom we are amenable, we will proceed to lay the *first stone of* SAINT MATTHEW'S CHURCH, and consecrate the beginning of the work unto the Lord of Heaven and the Earth.

LAYING OF THE STONE.

[*The Architects and their Helpers are required to attend.*]

The Stone, duly prepared, was immediately laid, and an open leaden box placed in the cavity. The Bible, Hymn Book and Liturgy, &c. were then successively held up to the view of all, and deposited, according to the printed "Order of Solemnities," accompanied by the following remarks:

In this corner stone we lay this BIBLE. This volume is sacred. This word directs us unto the spiritual corner stone. It is the source of all true religious knowledge, whence we derive all our doctrines and precepts.

" Here mines of knowledge, love, and joy,
Are open'd to our sight;
The purest gold without alloy,
And gems divinely bright.

" The counsels of redeeming grace
These sacred leaves unfold;
And here the Saviour's lovely face
Our raptur'd eyes behold.

" Here light, descending from above,
Directs our doubtful feet;
Here promises of heav'nly love
Our ardent wishes meet.

" Our num'rous griefs are here redrest,
And all our wants supplied:
Nought we can ask to make us blest
Is in this book denied."*

In the edifice which, by Divine help, is to be erected on this corner stone, the word of God, the gospel of Jesus, shall be preached pure and perfect—and all those who are members, and all those who will become members of this congregation, all who are to be edified in this place, shall search the scriptures, and lay hold on eternal life.

To this you give your assent, my brethren; and we thus deposit an exemplar† of the best book, in this foundation stone.

In this corner-stone we place this *Hymn Book and Liturgy* of the Evangelical Lutheran Church in the State of New-York, and adjacent States. According to this book are our public religious exercises conducted; the hymns, the prayers, the forms, are calculated to promote faith, hope and charity.

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* See Hymn 203, Ev. Luth. Collection.

† E. Bliss and E. White's stereotype diamond edition, elegantly bound, and presented by the publishers.

Here I have a Lutheran *Catechism*, which shows according to what manner we explain the word of God, and set forth the fundamentals of religion. It is an evidence of the great attention which is paid in our church, to the instruction and edification of youth. With this all true members of our church must be acquainted, and bear testimony to their salutary knowledge, when they solemnly ratify their baptismal covenant, receive the rite of confirmation, and the sacrament of the Lord's Supper. This copy of the Catechism is laid in the corner stone.

Here I have *an Engraving, faithfully representing the great Luther, of blessed memory, before the Diet of Worms,* at which the Emperor Charles V. presided. The bold defender of the christian faith was commanded to retract his protestations and professions against the errors of the Romish Church. He replied to the members of the Diet, that if they could prove from the Bible that he had uttered any thing that was wrong, he would submit. This, however, could not be done; and notwithstanding all threats and obstacles, he remained firm in the cause of truth and sound religion. And while we, by depositing this engraving in the first stone of our church, manifest our respect and gratitude to Luther, we are remined of our obligation to imitate his laudable example, and in defence of truth and liberty with him declare. on all occasions: *Here I stand, I cannot otherwise, God help me. Amen!**

These *American Coins*,† are put in this stone. Some of them bear the date of the current year, and all have the ensigns of the Government of the United States. Happy in thus acknowledging our high prerogatives as Americans—proud in treasuring up these mementos of the civil and religious liberty we enjoy as citizens of our Great Republic, we deem the time and place as most appropriate for the

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* "Hie steh' ich, ich kann nicht anders, Gott helfe mir. Amen."

† A dollar, half a dollar, a quarter of a dollar, and a dime Other coins were also deposited, in compliance with the request of the donors.

acknowledgment, that the remote cause of our Freedom and Independence is found in the merit of Luther's deeds.

This document or *record** is also to be placed in this corner stone.

ISAIAH XXVIII. 16.

Thus saith the Lord God,

Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

THE CORNER STONE

Of the English Evangelical Lutheran Church, to be hereafter known by the name of SAINT MATTHEW'S Church, in the city of New-York, was laid with due solemnities, and in proper place, on Monday, the twenty-second day of October, in the year of our Lord, one thousand eight hundred and twenty-one; and in the forty-sixth year of the INDEPENDENCE of the United States of North America,

UNDER THE DIRECTION OF, &c.

Then follow the names of the Architect, the Master Mason, the Pastor, Church Council, Building Committee, Vestry of Christ Church, &c. The record concludes thus:

Fellow citizen JAMES MONROE is President of the United States.

Fellow citizen DE WITT CLINTON is Governor of the State of New-York.

Fellow citizen STEPHEN ALLEN is Mayor of the City of New-York.

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* This was an elegant specimen of Calligraphy, on a large sheet, by Mr. J. MORRIS, of Philom Academy, William-street.

Just before the commencement of the ceremony, Mr. A. T. Goodrich sent an *Account of the City of New-York, with new engravings representing the public edifices, &c.* requesting that it might be deposited and preserved with the other articles. The request was complied with, and the package deposited in due form After which the printed *Order of Solemnities* was placed in the box; and the

COLLECTION

to aid in defraying the expenses of the building, commenced; during which a

SOLICITATION

Was pronounced, in substance as follows:

MY FRIENDS AND FELLOW CHRISTIANS:

In a few moments the attendance of the Master Builders and their Assistants will be required, to aid in advancing the important work of this day. Before we proceed to the solemn ceremony of closing and adjusting the Stone, and committing the commenced work unto the Superintendence of the All-glorious Architect and Governor of the Universe, we shall afford one and all an "opportunity" to do good, and to communicate." I have said to those who are now engaged in collecting your donations: "brethren, go, receive the kind offerings of our friends and visiters. Sure I am, that every one who may think it an object worthy of attention, to witness and unite in our exercises on this interesting occasion—every one who knows that 'God loveth a cheerful giver'—every one whom the Lord has blessed with the means to encourage a good undertaking, and promote the kingdom of our crucified and exalted Jesus—every one who is our friend and well-wisher, will leave his mite, and contribute something." Beloved friends, let me not have said this in vain. Be pleased to make true my prediction, and confirm our opinion of your generosity. "Every man according as he purposeth in his heart, so let him give." Many of you must be aware of the fact, that your Lutheran fellow-christians have never refused to aid the pious undertakings of other religious denominations. And why should we not look for christian reciprocity?

We have explained our views and intentions. We hope that all will be satisfied with our statement, and second our efforts, considering, as they deposit a donation on the passing plate, that they are aiding in the erection of an edifice which will be an ornament to New-York, and more especially an embellishment to this section of our thriving city—you are assisting in rearing an imperishable monument in the hearts of many fellow-christians—you are promoting a benignant measure, the strength and beauty of society, the support of good government, the best interests of mankind, the salvation of sinners, and the glory of the Great God in whom *we all* "live, and move, and have our being." And we pray that "God" who "is able," may make all grace abound toward you; "that ye, always having all sufficiency in all things, may abound to every good work."

An interesting part of our task is yet to be performed. Previously, however, all the brethren who have assembled with us, are most respectfully solicited to contribute toward this pious work.

CLOSING AND ADJUSTING OF THE CORNER STONE.

The box was hermetically closed, and secured in the cavity. The officiating Pastor then took the Lid of the Stone, exhibited the Inscription, "October 22d, 1821," and laid it in its place. With a hammer he struck the Stone three times, saying:

In the Name of God the Father, Son, and Holy Ghost, Amen.

Addressing the Builders:

Essay, whether the Corner Stone of St. Matthew's Church is laid aright, and declare your mind.

The Master Mason took the plumb and square, examined, and answered: It is aright.

The Chief Architect took the rule, square and plumb, examined, and answered: The dimensions are proper, the position is correct, and all is aright.

Standing on the Stone, the Pastor made the following

DECLARATION.

In the Name of God the Father, Son and Holy Ghost, I, a called and regular servant of the Holy Gospel of Jesus Christ, and an ordained Pastor in the Evangelical Lutheran Church, do declare that this Corner Stone of an intended Evangelical Lutheran Church, to be called St. MATTHEW'S CHURCH, is now laid in due form, and in proper place; and the work is dedicated and consecrated unto the Great God our Father, our Saviour, and our Comforter.

Be it known and remembered, that this Stone was thus laid and consecrated, on the twenty-second day of October, in the year of our Lord, 1821, and in the 46th year of American Independence.

And unto Thee, the Most Glorious Being, the Almighty, All-wise and All-gracious Architect of the Universe, unto Thee, the Father from everlasting to everlasting, we commit the guidance and furtherance of the whole work. Bless us, O Lord, out of Thine abundance, that a house may be built, in which Thou shalt be worshipped in the beauty of holiness, in which Thy Name shall be glorified, and crowds be born to righteousness and to glory, through Jesus Christ Thy Son, our Lord. So may it be!

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

The Pastor, leaving the Stone, gave the right hand to the Builders, saying:

My Brethren, the work is commenced—build now on this Corner Stone according to the rules of Art, and correct principles of Architecture.

The Building immediately progressed, and the Choir and Congregation sang:

HYMN 297.

Lord, dost thou show a corner stone,
For us to build our hopes upon,
That the fair edifice may rise
Sublime in light beyond the skies?

Thy people long this stone have try'd,
And all the pow'rs of hell defy'd.
Floods of temptation beat in vain;
Well doth this rock the house sustain.

When storms and tempests round prevail,
Whirlwind and thunder, fire and hail;
'Tis here our trembling souls shall hide,
And here securely they abide.

PRAYER.

Unto thee we give thanks, O God, for the goodly sight which thou hast prepared for us, and for the opportunity which thou hast afforded on this solemn occasion, to commence a pious work in thy fear. Abide with us evermore. Enable us to walk worthy of thy Gospel—to serve thee with uprightness—to discharge our duties with fidelity—to prove our attachment to thee—our grateful devotion to the God of our Salvation—and at all times to show forth thy praise. Whether we live or die, may we be thine. In all our undertakings for the advancement of our own christian household, and for the promotion of thy kingdom, may we be incited unto pious faith, and zeal, and perseverance, by the bright example of our ancient forefathers, who gave light and liberty to an admiring world. May we attend to the solemn admonition of thy servant, whom in the days of error and superstition, thou didst awaken to oppose the powers of darkness—that we should endeavor in our own

hearts to build up thy kingdom. Grant that the work we have commenced, may prosper in our hands, and be fraught with blessing and felicity, to present and future generations. May all those who have united with us in the solemnities of this day, have tasted that thou art gracious. May all come unto the living stone, that they also as lively stones, may be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Extend the knowledge of thy holy word, and make the nations acquainted with thy benevolent purpose toward a sinful world, which is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. Bless our Land, our State, our City, and our Magistrates. Bless the Ministers of thy Gospel, and every Christian Congregation. Smile upon all proper means and institutions for the advancement of the kingdom of truth, purity and righteousness.

O Lord our God, "have mercy upon every one of us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. Amen."

Respectful acknowledgments were tendered to the numerous friends and fellow-citizens, who, by their presence and kind donations, favored the congregation, and encouraged a goodly work.

BENEDICTION.

The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance on thee, and give thee peace. Amen.